

"THERE SHALL BE NO POOR."

We have received a leaflet, with a sort of challenge from the author to print it in the Desert News. He states that he was sending the article to "one hundred of the leading church papers of all denominations." He was under the impression that "not a single one of them would have the courage needed to print it." We insert it here to show that the "News" is not afraid to give it place, while it does not see that any very great amount of good or harm will come from its publication. It is entitled as above, and is written by "Rev. James B. Converse, Morristown, Tennessee," and is as follows:

"Howbeit there shall be no poor with thee . . . if only thou diligently hearken to the voice of Jehovah thy God to observe to do all this commandment which I command thee this day."—Deuteronomy 15: 4-5.

"This was the promise of the Son of God, our Lord Jesus Christ, made through Moses, to the Jewish people. He will be as good to other nations as He promised to be to Israel.

"The cause of poverty is disobedience to God's law, which Christ came to fulfill and not to abolish.

"One cause of poverty is landlessness. The landowner can employ himself and make his own wages. The landless must accept such wages as he can get. One principle of Christ's law given through Moses is that every family should own land. No Bible student can doubt this. Opinions may differ as to the best method of applying this principle in our age and civilization; and this essay does not enter into this question, for it will avoid all questions on which devout Bible students can differ.

"Interest is another cause of poverty. It is never tired or sick, never rests nor sleeps nor ceases nor dies till it has eaten out the heart of the civilization that feeds it. It is said I have not had the patience to verify the computation that if Adam had put a dollar at compound interest the earth itself if turned into gold would not pay it. Interest may be allowed in our age because of the hardness of our hearts and the wickedness of our civilization. Opinions may differ as to the best way of stopping it; laws forbidding it or limiting it seem useless. But an honest student of the Bible can hardly doubt that it is forbidden by the law, the Psalms and the Prophets.

"Without money and commerce any industry or production beyond that of the savage or barbarian is impossible. Every restriction on trade is a stab at industry. Our wealth is due to the unrestricted intercourse between such a vast population occupying every variety of soil and climate between Alaska and Florida. That restrictions on commerce are forbidden by the law is plain from two facts. Duties are the commonest source for the support of civil government; but Moses does not prescribe them. One end of the Law was to separate Israel from other nations; prohibitive duties would greatly help in doing this; but Moses did not ordain them.

"The use of the public highways between different cities and between the different parts of the same city for private gain is a manifest injustice. Opinions may differ as to the railroad problem, but I never heard any one affirm that our Lord Jesus Christ approves of the private ownership of railroads and street railways.

"Obedience to God in national affairs will undoubtedly destroy all the national causes of poverty.

"I advise the editors of church papers receiving the proof sheet to count the cost before publishing the above article into the copy box. The idea that Christ knows or cares anything about political or economic questions or that His Word says anything about them, is laughed at by a majority of their subscribers and advertisers; and they will not tolerate in their religious papers what they freely permit in their secular papers. One church paper, apparently well established, that welcomed me as an honored contributor is dead. But the publication of the above literary note will not, I think, injure any paper. Please print it.

J. B. C.

The preacher who furnishes the foregoing is to be under the impression that the nations of the world today ought to draw their information in regard to governmental and economic affairs from the Mosaic code. It is true that he makes reference to the Savior, in a negative sort of way, similar to that adopted by some other occupants of modern pulpits. Those gentlemen who undertake to tell the world what Moses laid down to regulate human conduct, and what Jesus of Nazareth has not taught or approved, seem to forget that society is in a very different condition today from that existing either at the time that Moses lived or when the Nazarene was ministering in Palestine. Also that the great Master did not engage in formulating political theories or establishing national rules, and therefore would not be likely to say anything about railroads or street cars even if they were then in use. It is true that "He did not approve of private ownership of railroads." It may also be affirmed that he "did not approve" of their public ownership.

As to the poor, the promise made to the children of Israel thousands of years ago might possibly be made applicable to the world today, if people were under divine influence and direct communication with Deity, as they were at the remote period when that promise was made which is cited above. The Savior, however, in His earthly ministry declared: "The poor ye have always with you." This is a truth which history verifies, and it is probable that it will remain a fact "until that which is perfect is come." Nor does the possession of land cure the evil of poverty. There are indi-

viduals, who, if they became landowners, would soon be just as poor as if they were landless. They would become paupers through laziness, shiftlessness and a disposition to depend on others. They would sell their land and fritter away the proceeds. And there are very rich people who do not own a foot of land.

If all the wealth of the world were divided up into equal portions per capita, it would not be very long before similar inequalities to those now existing would prevail. When the Irishman who contended for an equal division of money to all people, demanding that all should "share and share alike," was asked what ought to be done if he spent his portion upon whiskey until nothing was left, he replied, "Sure, we'd share it over again." Community of goods in the manner hitherto experimented upon has never been a prolonged success. The need for individual effort is a blessing, and the lack of incentive to labor and progress would be a curse.

There is nothing that we can discover in J. B. C.'s essay that suggests a practical cure for poverty. His reference to the evils of interest on money advanced, is scarcely borne out by the quotations which he alludes to. The Bible denounces usury. That is another thing. There are laws today against usury, but they do not apply to fair interest. The Israelites, who were a community among themselves, were instructed not to charge interest against each other. They were permitted to require it of outside peoples, but were forbidden to engage in usury.

Reasonable interest is equitable. It is not right that people who borrow from those who are careful and thrifty should prey upon the property of the industrious and saving. It is just as proper that people who use other people's money should pay reasonable interest upon it as for the use of property of any other kind. Just interest is right; usury, which is excessive and grasping interest, is wrong. But the abolition of interest would not abolish poverty. The evil lies deeper down than any transactions of that character.

There might be, however, a condition of society which would do away with the evil that has existed from time immemorial. It could be established by the law of consecration, designated among the Latter-day Saints as the United Order or the "Order of Enoch" because, as we understand it, the system was established in the days of that ancient prophet, and the Zion which he built was composed of a people who had "no poor among them." It was a highly religious organization, its members all imbued with the divine spirit and practicing the golden rule. When such a people can be gathered and associated and united by similar impulses and principles, such a condition may be established again.

The outlines of regulations necessary to be observed by such a society and indications of the manner in which it may be organized, were revealed through the Prophet Joseph Smith to the Church of Jesus Christ of Latter-day Saints at an early period in its history. The Order was not successful then, because of the selfishness and insubordination exhibited by the members; and the predictions of consequences that would ensue from disobedience and willfulness and neglect came literally to pass, and therefore the time for the organization of that Order was postponed, and will not be again attempted until a better disposition and more promising opportunities are found. Meanwhile the ordinary methods of modern civilization have to be adopted to a greater or a less extent.

But even under present circumstances, pauperism may be reduced to its lowest minimum and the poor can be provided for, so that none will suffer for the necessities of life. This is carried out to a very large extent among the Latter-day Saints, one of whose special duties it is to provide for the poor as God has commanded. The theorizing of modern philanthropists do not cover the ground of modern necessities. Something more practical is needed, and we believe that until divine revelations on this subject of human government are willingly and freely adopted by the nations, the poor will always be with them.

WASHINGTON FOR PEACE.

To hold peace services in the universities of the country, on Washington's birthday, is peculiarly appropriate. For, although Washington was the greatest in war of his age, he was also "first in peace," and that is a feature of his career which should be emphasized in our day and generation. The life of Washington is one of the grand lessons of patriotism in history, but it is not the narrow, constricted sentiment that sees nothing but barbarism outside certain national, or racial, boundaries; it is rather that patriotism which means love of mankind, and the ultimate aim of which is a universal brotherhood. The truth that, "God hath made of one blood all nations of men for to dwell on all the face of earth," should be impressed upon the youth of this land, for the ignorant and inexperienced are but too much inclined to despise all that which lies outside of their narrow horizon. Washington's special life-work was to establish a government, the principles of which were meant to extend all the world from the servitude of ignorance and tyranny.

Washington was a great warrior, but he hated war and despised the so-called glory of militarism. In a letter dated July 25, 1785, to David Humphreys, he wrote:

"My first wish is to see this plague of mankind (war) banished from the earth, and the sons and daughters of this world employed in more pleasing and innocent amusements than in preparing implements and exercising them for the destruction of mankind."

It is rather strange that Washington's sentiments about "entangling alliances" should be so frequently quoted, while his "first wish" as to the "plague of mankind" is hardly ever referred to in

the patriotic speeches. In a letter to the Marquis de la Rouerie, written the same year, he said:

"My first wish is (although it is against the profession of arms, and would clip the wings of some of your young soldiers who are soaring after glory) to see the whole world in peace, and the inhabitants of it as one bond of brothers striving who should contribute most to the happiness of mankind."

Here again the father of his country explains what his "first wish" was. In an epistle to Lafayette written in January, 1788, he wrote:

"Would to God the harmony of nations were an object that lay nearest to the hearts of sovereigns, and the incentives of peace, of which commerce and facility of understanding each other are not the most inconsiderable, might be daily increased!"

To the Marquis de Chastellux, Washington wrote in 1785:

"Your young military men, who want to reap the harvest of laurels, do not care, I suppose, how many seeds of war are sown; but for the sake of humanity it is devoutly to be wished that the many employment of agriculture and the humanizing benefits of commerce would supersede the waste of war and the rage of conquest; that the swords might be turned into ploughshares, the spears into pruning-hooks, and as the Scriptures express it, 'the nations learn war no more.'"

The "manly employment of agriculture" is a notable expression. The "manly art of self-defense" is an expression that has too often been made use of as an attractive wrapper for moral rottenness. "Manly employment of agriculture" is a genuine Washington term, which many of our university students should remember. To the Count de Rochambeau he wrote in 1780:

"Notwithstanding it might probably, in a commercial view, be greatly for the advantage of America that a war should rage on the other side of the Atlantic, yet I shall never so far distant myself of the feelings of a man interested in the happiness of his fellowmen as to wish my country's prosperity might be built on the ruins of that of other nations."

In his farewell address, in which he warned against entangling alliances, he also warned against the spirit of militarism, when he said: "Overgrown military establishments are, under any form of government, inauspicious to liberty, and are to be regarded as particularly hostile to republican liberty."

These are, indeed, words of wisdom. If Washington were with us today and could respond to the eulogies everywhere uttered in his honor, he would emphasize those truths as of the first importance. Liberty and militarism cannot exist together for any considerable length of time.

With the views of Washington on the necessity of the preservation of peace between nations, before us, we can appreciate the propriety of observing the anniversary of his birth with peace services. On the 15th day of May occurs the anniversary of the opening of the first Hague peace congress, in the year 1899. That day is observed in some countries with appropriate addresses, and exercises in the schools. Washington's birthday, however, presents an equally proper occasion for the contemplation of the great question that is before the world today.

MADAME FALLIERES.

Those who profess to know, claim that the new French president owes his success in his political career to the skilful planning and good sense of his wife. That is not improbable. Many a man can confess a similar debt to his wife. Many a man, without the guiding hand of a loving wife, would have been lost in the crowd.

It is said that Fallieres one day was told by an old friend that some time he would become the President of the republic. The prediction was probably elicited by the same kind feelings that prompt after-dinner orators in this country to nominate presidents. But Mme. Fallieres took the matter seriously. Why should not her husband become a president?

She commenced by establishing a political salon. She talked unobtrusively to make her husband significant all over the country-side. She surrounded him with useful friendships and deftly shunted off acquaintances whom the unsuspecting man trusted, but whom his clairvoyant wife foresaw were likely to retard his progress. She was all the more resolute in realizing her ambition because she was determined to justify herself for having married a man at whom her family sneered as a crack-brained revolutionist. She succeeded. She conquered all obstacles.

Mme. Fallieres is described as a lady stately of presence, with a grave, amiable face and a kindly smile. She did the honors while her husband was president of the senate like one accustomed to elaborate social functions.

The enactment of a pure food law does not mean pure food by a long way.

The Algeciras conference isn't holding its sessions in the house of mirth.

It was about the finest snowstorm of the year. They are always welcome.

Washington is still first in the hearts of his countrymen, and always will be.

Pat Crowe is out on bail. His course in future will be as straight as the Crowe flies.

The President could tell the French and German delegates at Algeciras how to do it, if they would only ask him.

Be the evidence against Orchard, Moyer and Pettibone what it may, they will never be hanged for their beauty.

Moyer, Haywood and Pettibone will be permitted to read books while in the Idaho penitentiary. Let it be the Good Book.

John Mitchell says that so far as he is aware there will be a strike of coal miners. It may be, but it will be a mistake and a calamity.

No double first class man entering the University could create a hun-

dred part of the enthusiasm that the Marquis de la Rouerie, written the same year, he said:

Dakota divorces have been held valid by the high court of justice of England. Won't that make the Dakotas feel as proud as a boy with a pair of red top boots!

No three-years' college course can do for a young man what a four-years' course can, if the years are well spent. Be it three or four, those that are not well spent are wasted.

It looks as though Russia were playing tricks with China in Mongolia. She did the same thing in Manchuria. Has the war that resulted from her course there taught her no lessons?

Should the Mondell bill to grant government aid to mining schools attached to agricultural colleges become law, the effect on our own State School of Mines would be watched with peculiar interest. It might mean the removal of the school to Logan or the establishment of two schools.

FOOD AND PHYSIQUE.

Food and Cookery.

No nation can become great and maintain for generations her supremacy who neglects the food problem of her people. The man or family who through successive generations fails to feed the body with the necessary and suitable food to develop the vital organism, will soon fall into decay.

A MOVEMENT THAT APPEALS.

New York World.

The movement to convert the Kentucky farm where Lincoln was born into a national park is one that should appeal to popular sympathy. It has a strong sentimental interest for all Americans. It means the perpetuation of a memorial of Lincoln that must continue to grow in significance with every year of the Union's growth.

SALVATION IN KANSAS.

Aitchison Globe.

When one is converted the gates of heaven seem to open and in a delirium of ecstasy one is inclined to do strange things. The gates of heaven opened to the vision of a man converted in the Emporia avenue Methodist church of Wichita last night, and running up the aisle he shouted: "Glory, glory! I want to get rid of this bad habit! Taking a piece of tobacco from his mouth he threw it high in the air, and it came down on a few occupied by some ladies up in front. There was great applause over the demonstration, which proved that another sinner had been saved.

A BOY BECOMES A FINANCIER.

New York World.

Robert Brennan, 14 years old, a pupil in the public school at Great Neck, L. I. has not spent one cent for candy. For four years he has put all his spare pennies on deposit in the school savings bank. Monday morning Robert will become a business man, for he has saved \$250, and it has been loaned on bond at a mortgage of 5 per cent and the contract will be closed Monday. The boy has made a record in his school work and has earned all the money in the bank, besides enough to clothe himself and pay all his school expenses.

PERJURY A MATTER OF COURSE.

Philadelphia Ledger.

That the editor of a weekly that has attained of late a prominent station of disrepute is about to answer to the charge of perjury is a mere incident among current events. A New York judge has declined to permit the use of the Bible in the administration of an oath in his court, because he accepts in advance the certainty that perjury will be committed by the witness, and regards the form as deprecation of the sacred book. That perjury, the violation of a sworn pledge to tell the truth, to tell all of it, and nothing else, is committed in every trial there is no reason to doubt. Some people cannot differentiate truth and falsehood; others, from motives of interest, decline to recognize the difference. To what extent the leniency of the courts is responsible for the extent of this evil it would be impossible to state definitely. In many instances there is a moral certainty that a witness has lied, and yet no legal proof. Yet verdict after verdict is reached in which the jury has to waive certain testimony in the belief, not expressed but implied, that it is not true.

JUST FOR FUN.

Too Many Responded.

Tom—Look at the crowd of women trying to get in this department store. Dick—Yes; it's a regular crush.

Tom—But it's so early. Why, the doors aren't open yet.

Dick—Yes, they're the women who follow in the wake of an advertisement.

Tom—Come early and avoid the rush.—From the Catholic Standard.

Otherwise the Same.

"Been living in the same house twenty-four years, have you?"

"Substantially the same. Of course we've had to enlarge the attic two or three times to accommodate the worn-out furniture and the old books and magazines, but that's about all the changes we have made."—From the Chicago Tribune.

Effective.

"They say that alcohol will clean sliver up nicely, remarked the man who acquires facts.

"It will," agreed the red-nosed individual; "it cleaned up all my sliver."—Tidder.

No Use.

House Agent—Yes, sir, I've got the very thing that will suit you—beautiful house and fine situation.

Client—Fine situation, eh?

House Agent—Splendid situation, sir. "Healthy place."

"Healthy! I should think so. Why, sir, in that district sickness is practically unknown."

"Ah, well, then, the house won't suit me. You see, I'm a medical man."—Life.

A Lesson Well Learned.

The following story is told of Elihu Root, secretary of state at Washington, and his office boy. Said Mr. Root to the lad one day: "Who has taken my waste paper basket?"

"The window cleaner, sir," Mr. Root turned and looked at the boy.

"James," who opened that window?"

Mr. Root asked, an hour later, "Mr. Lantz, sir."

"The window cleaner, sir," Mr. Root turned and looked at the boy.

He said, "We call men by their first names here. Do you understand?"

"Yes, sir."

"Ten minutes afterward the door opened, and the shrill voice of James was heard: "There's a man as wants to see you, Elihu."

"Here!" roared the old lawyer to his son, studying law with him. "You told me you had read this work on Evi-



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